Medical Jurisprudence.

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ON

MADNESS.

BY

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QUI SPECIES ALIAS VERIS, SCELERISQUE TUMULTU

PERMISTAS CAPIET, COMMOTUS HABEBITUR. - - -

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THE following pages are a brief compendium of the doctrines of insanity, as they appear to me. It was not my intention, when they were first composed, to print them separately, as they form but a small part of my collections on subjects relating to medical jurisprudence. The trial of Hadfield has however interested the public mind so deeply, that it cannot be unseasonable, nor useless to publish them at the present moment, whilst all are anxious, and many doubting, and some without question are entirely ignorant of the subject. This trial is indeed a high triumph to the truly loyal, who must shudder at any premeditated attack on the life of the King, and to all those who wish that law should ever go hand in hand with the progression of science. For when we reflect upon the political station of the great personage attacked, upon the decision itself, not merely as it related to the accused, but as implicating a question of incalculable

importance, and upon the prejudices that would naturally hang about it, I do not know of any trial in which the accuſers, the defenders, and the judges, ever merited greater honour for their calmneſs, attention, diſcernment, and impartiality. It is ſurely no inauſpicious ſign of the future, when we have two ſuch recent inſtances in our courts of law—of one chief juſtice minutely examining and patiently hearing the beſt evidences (and the beſt may ſometimes be tedious) of the improvement of art in a queſtion of mechanical invention, and deciding according to the ſpirit and the principle—the other admitting all the light of ſcience to elucidate the fact of ſanity or inſanity of mind, in one of the moſt momentous caſes on which a jury was ever impanelled. Would to God, all ſimilar trials had been heretofore conducted with like moderation, and diſcrimination! The records of our criminal law would not then have had the reproach of ſuch deciſions as the condemnation of Mrs. Hickes and her infant daughter, of Lord Ferrers, and perhaps

haps we may add, of Mr. Oliver. At the trial of Mr. Oliver it was proved, that his anceſtors, in a near degree, his aunt and his grandfather had been inſane—that his own temper was melancholy and depreſſed, though his moral character was above reproach—that from the period of his rejection by Mr. Wood, as the ſuitor of his daughter, his melancholy was aggravated—that near the time of the homicide, his behaviour was ſo much changed, that perſons accuſtomed to him before were afraid of him—and that he had committed ſuch inattentions in the way of his buſineſs, as were only excuſable on the ſuppoſition of his being out of his mind. In one inſtance he was about to depart, leaving the lancet ſticking in the arm of the perſon he went to bleed. His own ſervant, from comparing his conduct, verily believed him to be inſane. Dr. Arnold, a phyſician well known to the learned world for an elaborate and ingenious work on inſanity, and who had kept maniacs in his houſe for 30 years, and Dr. Edward Johnſtone, proved the ſtate in which they

found him at their different viſits—inſane, on an hallucination the moſt common to the mind of maniacs. But they were not allowed to give an opinion on the whole evidence, though this had been permitted in the caſe of Donellan. In the latter caſe, it was obſerved that the opinion of the phyſicians was neceſſary to diſcriminate the poiſon, or whether the perſon ſuſpected to be poiſoned, were really ſo. In the former caſe it ought to be obſerved, that the opinion of phyſicians was neceſſary to determine the inſanity.

It ſurely is not much to the purpoſe to urge that by ſo doing, men of ſcience decide upon the circumſtances of the caſe; that they ſtand in lieu of the jury. If this be granted, they do it equally in both caſes. In ſwearing that a certain individual was or was not poiſoned by a certain poiſon, or that he was or was not mad at any given time. In truth, in both caſes, they come as men of ſcience and reputation to give an opinion on particular

cular facts not eaſily judged of by the generality of men, and their opinion can only have that degree of weight it ſeems to deſerve from its plainneſs, fairneſs, and probability.

On medical teſtimony, I am ready to admit with Dr. Hunter, "that too much is ſometimes left to our deciſion. Many of our profeſſion are not ſo converſant with ſcience as the world may think, and ſome of us are a little diſpoſed to graſp at authority in a public examination, by giving a quick and decided opinion, when it ſhould have been guarded with doubt." But in the caſe of Oliver no ſuch plea as this could poſſibly be urged, though I am not quite ſo ſure on the caſe of Donellan. Mr. Hunter's teſtimony on that trial was wiſely guarded with doubt, and yet it was overborne by the decided, and in ſome reſpects unſcientific evidence of the other medical witneſſes. But if there be any doubt of ſanity, ſurely the evidence of men of acknowledged ſcience and repu-

reputation ſhould at leaſt be liſtened to, eſpecially in capital offences, leſt the execution of the maniac "be a miſerable ſpectacle both againſt law, and of extreme inhumanity and cruelty, and be no example to others*."

It cannot be neceſſary to enter upon any ſerious refutation of that ſenſeleſs and inhuman cackle and gabble of ſophiſtry, that madmen who commit great crimes ſhould not merely be ſhut out of ſociety, but like all other rabid animals, ſhould be hunted out of life. This may do very well in the Poiſſarderie, or in the aſſemblies of Galla, or Agows, or Caffres, but men of common underſtanding and humanity ſhould bluſh to hear it. Society may obtain an adequate protection by the confinement of maniacs, without blood.

"No † end can ever juſtify the ſacrifice of a principle."

* Coke in Blackſtone. † Roſcoe.

It

It is far from my intention to dive into the depths of metaphyſical reſearch on the ſubject of madneſs. Plain matter of fact, diveſted as much as poſſible of theory, the moſt obvious phenomena, undecorated, and unvarniſhed, are all that the renunciator ought to attempt, and I have attempted no more. For whatſoever be the changes of figure, diſtance, ſite, or magnitude of the parts ſubſervient to thought, that cauſe madneſs, we certainly are not acquainted with them. And I am not diſpoſed to enlarge my treatiſe with thoſe dark, but important enquiries, ſo often affording ſcope to the figments and whimſies of men of ſenſe—the genealogy of the paſſions, the origin of ideas, and the generability of mind. Theſe have all been treated of very fully, and very ably, in the writings of the ſchool of metaphyſical medicine. Nor have I aimed at collecting much of what has been ſaid on the ſubject of inſanity by others. The Anatomy of Melancholy, the works of Battie, Arnold, and Crichton, have exhauſted all that can be

quoted

quoted * on the ſubject, and with Haſlam's Practical Inquiry, and the Philoſophy of Zoonomia, nearly the whole that has ever been ſaid. To theſe writings therefore the inquiſitive reader may refer. I have made an effort indeed to compreſs, not to expand my materials; and ſuch as they are, I now deliver them to the public, with the hope, that they will tend to familiariſe the ſcientific doctrines of inſanity.

* The names of Willis (de anima brutorum) and Monroe cannot be forgotten among the number, by the phyſician, who may find in Ploucquet, initia Bibliothecæ Medico-Practicæ, 43 quarto pages, full of the names merely of writers on "Mania and Melancholia" their "Anatome, Cauſæ, and Therapia."

To the ſcholar, the ſimple but exquiſite delineations of the Greek tragœdians (1), and their power of deſcribing the diſeaſes of the mind, as well as of moving and controuling its more healthy affections, need not be pointed out. Herodotus (2) too has painted in glowing colours the inſanity of the ſon of Cyrus, and his chief hallucination (the hallucination of all tyrants), his cruelty to his neareſt relations and friends, his caprice, and his contempt and violation of the manners and laws of nations. But Aretæus (3) on this ſubject is moſt characteriſtic, deſcriptive, and energetic, employing upon it all his great talent of diſcrimination, both as a fine writer, and ſkilful phyſician.

(1) Æſchyli Chöephoræ, l. 1021. Eurip. Oreſtes, l. 255, 306. Sophocl. Ajax.

(2) Thalia, p. 171, 175. Gronov. Ed.

(3) Morb. diuturn. lib. 1. c. 5 & 6.

Birmingham, July 10.

ON

ON MADNESS.

THE derangement of the intellectual faculties called madneſs, conſiſts in ſome unknown morbid ſtate of the brain and ſenſorial powers, and appears in the aſſumption of a certain fact, or of a certain number of facts, which are ſo conſtantly aſſociated with all the chains of thought, the mind of the maniac is employed upon, as to diſturb the healthy proceſs of right reaſoning.

In general the facts ſo aſſumed, are untrue; it is not material, however, whether they be true or not, ſince truth wrongly aſſociated will neceſſarily engender abſurdity. If a maniac, for inſtance, aſſociate the idea of ruin with profuſe expence, he will firſt reaſon right, that the way to avoid ſuch ruin is not to incur debt. By many ſteps of reaſoning, all of them juſt in themſelves, as they bear a

relation to ſome other particular facts, he will at laſt arrive at an utter abhorrence of all perſons who are in debt, ſo as to avoid ſeeing his neareſt friends or relations. He will deny himſelf the neceſſaries of life, and finally will require the interpoſition of his friends, and reſtraints upon his own freedom of action.

Such is generally the progreſs of the mania of avarice, than which, none rages with greater conſtancy, or is diſlodged with greater difficulty, when once it gets poſſeſſion of the mind.

All maniacs have a predominant idea, which maſters every other, and is hegemonic in moſt of their propoſitions *; yet they frequently

* "One ſtrong idea maſters every other, and ſubdues the mind that is no longer able to drive it away, or loſe ſight of it. Preſerving all his preſence of mind, all his perſpicuity and juſtneſs of thought on other ſubjects, but no longer deſirous of occupying himſelf with them, no longer capable of any buſineſs, nor of giving advice but with pain; he had unceaſingly before his eyes, the enemy plundering his houſe, as Paſcal always ſaw a globe of fire near him, Bonnet his friend robbing him, and Spinello the devil oppoſite to him."

Tiſſot's Life of Zimmerman.

The author of Oceana, after a long and unjuſt impriſonment, was diſordered in his mind. "He was allowed to diſcourſe of moſt things as

quently argue right, from their propoſitions, when the premiſes are formed without the intervention of the predominant idea. But their reaſonings are never to be depended upon, ſince it is moſt probable, that the predominant idea will mingle with, and of courſe corrupt them.

Every human action, or affection, may be the ſource of the predominant idea of the maniac, or as it is uſually termed, his Hallucination.

In all ſtates of civilization, thinking beings have been ſubject to derangement of the intellectual faculties; Love the moſt ardent of our inſtincts, Ambition the moſt reſtleſs inciter to action, and diſturber of our repoſe, jealouſy, fear, revenge, and all the malignant paſſions, ever muſt in a partial degree, have produced this malady. It takes however, a

as rationally as any man, except his own diſtemper, fancying ſtrange things in the operation of his animal ſpirits, which he thought to tranſpire from him in the ſhape of birds, flys, bees, or the like; and thoſe about him reported that he talked much of good and evil ſpirits, which made them have frightful apprehenſions. But he uſed, they ſaid, ſometimes to argue ſo ſtrenuouſly, that this was no depraved imagination, that his doctor was often put to his ſhifts for an anſwer. He would, on ſuch occaſions, compare himſelf to Democritus, &c."

Toland's Life of Harrington, p. 37.

wider range, as luxury and refinement extend their influence, though infinitely varied by government, by religion, and by climate. In the more ſimple forms of ſociety *, the ſeeds of this evil are fewer, and the ſoil is leſs productive; but they become more numerous, and flouriſh with greater luxuriancy, as unreal wants and artificial ſentiments afford them nouriſhment and protection.

In the earlieſt accounts that are handed down to us, either by political or philoſophical hiſtory, madneſs is painted with the ſame general colouring, and the outline is the ſame as at the preſent day. The melancholy man is repreſented gloomy and ſuperſtitious, loſt to ſocial intercourſe, and to active life; ſuſpicious, fond of ſolitude, and continually reſting upon ſome one notion, which ſoon recurs to his mind, and is uttered in his converſation, whatſoever might have been the firſt topic of his private meditations or diſcourſes with his friends. The maniac is ſometimes furious, and ſometimes gentle. His air and countenance are wild. He often

* "After much enquiry, I have not been able to find a ſingle inſtance of madneſs, melancholy, or fatuity, among the Indians."
Ruſh's Medical Inquiries, Rob. vol. i. p. 25.

converſes

converſes rationally, till the hallucination that diſturbs his underſtanding is brought into his mind; then is every topic of his diſcourſe mixed with it. He raves and muſes by turns, refuſes food and drink, miſtakes his friends, or imagines them to be his enemies, ſleeps little, and bears, without repining, the extremes of heat and cold.

Every particular madneſs is characteriſed by the topic on which the mind of the maniac is moſt buſied. The violent and anxious paſſions of the heart are moſt frequently fixed upon, as their roots lie deepeſt in the mind; but any trivial topic is equally capable of producing the hallucination, where there is a prediſpoſition to inſanity.

Madneſs is fixed to no one particular temperament*. They whoſe minds are inclined to reſt long upon one idea, anxious, paſſionate, and ingenious men, are more ſubject to it than the dull, inſenſible, and unthinking. The female in our climate is ſaid

* Out of 265 maniacs, 205 were of a ſwarthy complexion, with dark or black hair. the remaining 60 were of a fair ſkin, and light-brown or red hair.

Mr. Haſlam's Obſervations on Inſanity, p. 35.

to be more frequently affected by this diſorder of the underſtanding than the male ſex, contrary to the obſervation and the opinion of the antients. Very young or old perſons are hardly ever known to go mad, properly ſpeaking. The middle period of life*, when the ſenſes have attained their full vigour, and the mind has arrived at a certain degree of maturity, is chiefly diſpoſed to inſanity.

Some men ſuppoſe, that in madneſs there is always organic injury of the brain; but it has never been diſcovered what this injury is. Organic læſions by inſtruments, falls, burſting of blood veſſels, and cutting of nerves, frequently produce maniacal diſorders, but not immediately; for the immediate effects of theſe injuries is either inflammation and delirium, or loſs of action. In no part of the body does irregular or diſturbed

* The following table of the age, number cured, &c. is taken from Mr. Haſlam's valuable practical work on Inſanity, p. 112.

Age between.	No. admitted.	No. cured.	No. uncured.
10 and 20	113	78	35
20 and 30	488	200	288
30 and 40	527	180	347
40 and 50	362	87	275
50 and 60	143	25	118
60 and 70	31	4	27
Total,	1664	574	1090

action

action neceſſarily ſuppoſe an actual organic læſion: more eſpecially in the brain, whoſe functions are ſo obſcure, and which ſo often acts even without the apparent intervention of external agency. Indeed, in this organ we know that uncatenated and irregular actions produce the worſt effects of organic injury: as on a ſtringed inſtrument of muſic harmony is the effect of regulated motions of the chords, and diſcord of irregular and accidental touches. If the inſtrument be broken, harmony cannot be produced even by regulated movements, no more than on the brain, perceptions can be expreſſed, when that organ is lacerated. All the diſſections hitherto made, prove nothing at all as to the ſtate of the mad perſon. The brain in ſome caſes has been ſuppoſed to be harder, earthy ſubſtances have been diſcovered in it; it has been fuller of blood, its coats leſs tranſparent, &c. &c. But whatſoever be our particular theories, there is certainly no evidence of the diſcovery of ſuch a ſtate of the brain by diſſection, as would prove whether the perſon had been inſane or not. If the brain be found hard, this does not prove it; for anatomiſts know that infinite are the diver-

ſities of the conſiſtency of the brain, from ſeaſon, period of life, and the time the body has been kept after death.

The hereditary diſpoſition in children to the diſeaſes of their parents, is a ſubject involved in deep obſcurity. Yet the evidence of the fact is indiſputable, as ſome of the nobleſt families of Europe have daily to lament, the inflictions of puniſhment not deſerved immediately by themſelves, but tranſmitted by the ſins of their fathers, even to the third and fourth generation. The cauſe perhaps, partly originates in ſimilarity of ſtructure, acted upon by reiterated imitation, and conſequent acquirement of the habits of thoſe with whom we live. It were ſtrange to ſuppoſe that the embryon is impregnated with all the diſeaſes of anceſtors, or even with the particular diſeaſes of the immediate parent. Of all the hereditary diſeaſes, madneſs is ſuppoſed to be moſt conſtant and perſevering, for even if one generation eſcape, the taint is preſumed to cling to the ſucceeding branches, till either by admixture with a purer ſtock, or by education and management, it is neutralized or drained away. But though

though the evidence of the fact in theſe caſes is indiſputable, yet may we hope that much is miſrepreſented, and much exaggerated, ſince the ſubject, as generally underſtoood, muſt naturally rouſe the moſt dreadful apprehenſions in the minds of thoſe whoſe views are directed to the future health of their progeny. Similarity of organic ſtructure, acted upon by a peculiar mode of education, and influenced by particular habits and caprices, by unwholeſome management both of body and mind, is the general foundation of the diſpoſition to madneſs. This diſpoſition ſometimes lies dormant, but often is called into action by different circumſtances during the progreſs of life—by paſſions inordinate, by love, by ambition, by avarice, by jealouſy, and by intemperance of every kind. It may be readily ſuppoſed, that a peculiar ſtructure of the brain diſpoſes to madneſs, but what this ſtructure is, has never been demonſtrated. It may alſo be readily preſumed, that a peculiar ſtructure of the brain may be generated, as well as of feature or limb. A madman, if we grant this, is more likely to beget children with a ſtructure of brain diſpoſed to receive maniacal impreſſions,

impreſſions, than a man of ſound mind. On the actions of the brain however, we cannot reaſon far; we know little or nothing, how much or how little, the ſound mind depends upon ſtructure, but we do know that it almoſt entirely depends upon education, and we may therefore lay it down as a practical rule, that the education and habits of certain perſons are more likely to produce the diſpoſition to madneſs, than ſtructure; and that thoſe children of madmen, who have been educated with them, and of courſe contracted ſome of their habits, and acquired in ſome meaſure their diſpoſitions, are more likely to become inſane, than thoſe who have not been placed in the way of ſuch imitation and aſſimilation. The hereditary diſpoſition to madneſs is therefore a fair ground of evidence in caſes of imputed derangement of mind: the evidence ſhould however be meaſured by the circumſtances above enumerated, and perhaps ſhould never be traced further back than a grandfather, or to thoſe caſes in which the education among inſane perſons can be pointed out.

Maniacal diſeaſes have uſually been divided into

into two claſſes, melancholy and madneſs. Some authors have branched them out into diſtinctions as numerous as the deſires or averſions of men, which are their general cauſe. There is certainly no ground except for this more popular diſtinction—and even this may be conſidered as too nice*. Whatſoever be the affection of the organs of thought in madneſs, we are not more acquainted with it, than with that which cauſes melancholy. We do not know that they have even a different proximate cauſe; and there can be no reaſon therefore for marking them as different genera of diſeaſes. We ſhall not follow then thoſe noſological writers, who diſtinguiſh and diſtribute inſanities according to the predominant idea. Such a diſtribution would not lead us to a more perfect knowledge of facts, and in ſome caſes would involve the ſubject in inextricable confuſion. A man whoſe hallucination is politics, is mad exactly in the ſame way as the man whoſe hallucination is love. It would therefore be an unneceſſary waſte of diſtinction

* Inſaniæ autem tot ſunt, fere quot ſunt paſſionum ipſarum ſpecies; procedit tamen aliquando a prava organorum conſtitutione vel læſione, aliquando etiam a paſſionis vehementia, vel duratione longa læduntur organa. Utrobique tamen ejuſdem generis eſt inſania, &c.
Hobbes's Leviathan, c. 8, p. 37, &c.

and

and of words, to call one politico-mania, and the other erotomania. The mind is deranged by ſome morbid affection of the brain and organs of thought, by certain notions abiding in it too long, in both caſes; and the actions depending upon the inſanity, are not diverſified by the two ideas, any more than they would be, were the underſtanding ſound. The diſeaſe is mania in both caſes, which requires watchfulneſs and controul; and phyſicians muſt determine whether it is likely to become dangerous to the individual, or to ſociety, and to require confinement and coertion. In one caſe the lover may be furious, whilſt the politician is timid, and vice verſa.

The hallucination always takes its direction from the temperament of the maniac. He who is accuſtomed to the indulgence of every propenſity, and to indulge unreſtrainedly all his paſſions, will be more furious and ungovernable when his reaſon is overthrown. During its derangement the mind will ſtill be ſwayed by its peculiar propenſities as when ſound, and the maniac will be proud or humble, or paſſionate, or revengeful, according to the bent of his character previous

to

to diſorder. Perſons of lively manners, and good diſpoſition of temper, are gay and full of hope, every thing appears delightful to them: even ſuperſtition elevates the minds of ſuch perſons to the moſt dazzling and ſplendid viſions of enthuſiaſm: heaven and heavenly joys are conſtantly in their imaginations. But far more frequently does ſhe aſſume her more gloomy and threatening aſpect to the timid and deſponding maniac; and one inſanity grounded on this topic is characteriſed as melancholy, from the marks of terror, the gloom, and deſpair with which it is accompanied. Taking it therefore for granted that the proximate cauſe of madneſs is always the ſame, whatſoever be the hallucination, that is, that the organs of thought are always affected in the ſame manner, only in different degrees, there can be no great uſe in minutely diſcriminating the different ſorts of madneſs. The diſeaſes of the organs of thought now under conſideration, diſcover themſelves by an unuſual arrangement of the ideas of the perſons affected, by an arrangement unſuitable to their former modes of converſing and acting, unſuitable to the habits and actions of the generality of men,

and

and ſometimes inconſiſtent with the order and comfort of ſociety.

Nor is the man who has a ſettled and recurring hallucination of inſanity to be truſted, or to be accountable for his actions, though he may at times reaſon right*, and appear ſedate

* For madneſs and melancholy drive high; and we have proved by divers inſtances, that a man may be moſt ridiculouſly and abſurdly wild in ſome one thing, and yet ſound and diſcreet in the reſt: as Gazius handſomely ſets it out in the ſtory of an old man that conceited himſelf God the Father. And Acoſta verifies it in a true hiſtory of his own knowledge, concerning a certain learned and venerable profeſſor of divinity in the kingdom of Peru, whom he doth affirm to have been as perfectly in his ſenſes, as to ſoundneſs of brain, as himſelf. The Peruvian doctor would ſadly and ſoberly affirm that he ſhould be a king, yea, and a pope too, the apoſtolical ſee being tranſlated to thoſe parts; as alſo, that holineſs was granted unto him above all angels and heavenly hoſts, and above all apoſtles; yea, that God made proffer unto him of hypoſtatical union, but that he refuſed to accept of it: that he was appointed to be redeemer of the world, as to matter of efficacy, which Chriſt, he ſaid, had been no further, than to ſufficiency only. That all eccleſiaſtical eſtate was to be abrogated, and that he would make new laws, plain and eaſy, by which the reſtraint of clergymen from marriage ſhould be taken away, and multitude of wives allowed, and all neceſſity of confeſſion avoided. Which things he did maintain before the judges of the inquiſition with that earneſtneſs and confidence, with ſo many and ſo large citations out of the Prophets, Apocalyps, Pſalms, and other books, with ſuch unexpected applications, and allegorical interpretations of them, that the auditory knew not whether they ſhould laugh more at his fancy, or admire his learning. But himſelf was ſo well aſſured of the matter, that nothing but death could quit him of the delirium: for he died a martyr to this piece of madneſs of his, to the eternal infamy of

ſedate and rational, and even deſign and contrive. On the trial of Hadfield, the Attorney-General obſerved, " that there was thought, deſign and contrivance in all he did, and therefore he had a mind equal to deſign and contrivance." If Hadfield had been of ſound mind, his thought, deſign, and contrivance were all evidences of guilt; but in themſelves they are no proof of ſound mind. Madmen think, but their thoughts and conceptions of things are falſe and inadequate; and as to deſign and contrivance, madmen are frequently very ſubtle in compaſſing their ends. Madmen are generally conſcious of their actions, or of the reſults of their cogitations, and indeed the means employed to coerce or correct them are employed upon this principle. But the origin of the evil lies in the mind, which in its diſeaſed ſtate can never be expected to think right or to act right, though it may perchance do both; and

of his judges, who were either ſo unwiſe as not to know that melancholy may make a man delirious as to one particular thing, though his intellectuals be ſound in others; or elſe ſo cruel and barbarous as to murder a poor diſtracted man.

More on Enthuſiaſm, § 41.

Vide ſect. 32 for other caſes, and ſect. 33, &c. for the caſe of David George, a ſeaman, who called himſelf the Meſſias, and ſect. 42 for another.

thinking

thinking and acting right "are ſuch tight and compact things in themſelves, and have ſuch a ſelf-unity in their nature," that they ought never to be ſuppoſed capable of diſjunction.

Inſanity may be produced by many obvious diſeaſes of the human body, independent of, or at leaſt not apparently connected with that latent cauſe, which lies beyond our reach, ſolely in the organs of thought. It may alſo be called into action by anxiety, or by exceſs in drink, or venery. Fevers of the low, debilitating kind, often produce incapacity of mind, not to ſpeak of delirium, which is their more uſual attendant. Intermittent fevers are frequently attended with delirium during the hot fit, and even after the fever is cured this periodical delirium ſometimes recurs. But in theſe caſes the defect of underſtanding depending upon the diſeaſe is not madneſs, but delirium, though it is poſſible in perſons diſpoſed to madneſs that this ſtate of mind may alſo occur. After parturition, delicate and irritable females are often liable to inſanity, which at firſt ſhews itſelf in the form of delirium, but gradually degenerates into madneſs. This

diſeaſed

diſeaſed ſtate is probably occaſioned by organic læſion, and its duration is proportional to the injury ſuſtained. It ſometimes laſts but a few hours, at others for many weeks: there is great heat and quick pulſe along with it. Whenſoever there is an obvious cauſe of inſanity, with the exception of palſy and epilepſy, and ſuch wounds of the head as are not remediable by art, the prognoſis is much more favourable than when it is apparently ſpontaneous, that is, produced by cauſes of which we are ignorant. In fevers, and in all læſions for inſtance, there is a mixed diſeaſe of the mind from the irritation of fever, partaking much of the nature of delirium, and probably more allied to it than to madneſs, even in caſes where the prediſpoſition to madneſs is known to exiſt. This ſtate of the brain for the moſt part ceaſes with the exciting cauſe, and the mind becomes ſound as the body returns to health. It is poſſible indeed, that the habit of diſeaſe may continue for ſome time after the original cauſe is removed. In ſuch caſes, there will be either fatuity, or want of memory, or an hallucination of inſanity. Wounds of the brain often produce theſe effects, permanently, but the fury which comes on be-

fore they are healed, is entirely delirious. The beſt general rule in all theſe caſes is, that the diſeaſe of mind will diſappear with the cure of the organic læſion. This rule will apply to injuries of all parts of the body, to the ſtomach, the liver, the diaphragm, and the ſpleen, organs which have all been ſuppoſed more eſpecially to affect or influence the underſtanding.

From every cauſe the prognoſis is leſs favourable, in proportion to the length of time the madneſs continues. When from long continuance the inſanity degenerates into fatuity, or moody madneſs, which it is apt to do, the prognoſis is moſt unfavourable of all. On a celebrated and afflicting occaſion, the probability of recovery after 50 became a matter of diſpute; and Dr. Willis gave it as his opinion, that the age ſignified nothing unleſs the patient had been afflicted before. Dr. Warren is ſaid to have diſcovered, by examining the reports of the hoſpitals of London, that the chances were three to one againſt recovery. If we take Mr. Haſlam's calculation we ſhall find, that of 1664 patients admitted into Bethlem Hoſpital, between 40 and 50, the chances were

were four to one againſt recovery, and between 50 and 60, near ſix to one; that between 10 and 20, 78 were cured out of 113, between 20 and 30, 200 out of 488, and between 30 and 40, 180 out of 527.

It is well known that convulſions and inſanity often meet in the ſame perſon, and by turns exert their influence on the body and mind. On this fact a learned phyſician has built his theory of madneſs, with what firmneſs and conſiſtency muſt be left to poſterity to decide. It cannot, however, have eſcaped obſervation, that although this reciprocation of diſeaſe is frequent, it is not conſtant, and that the expreſſion of volition being exerted in undue degree to relieve bodily pain is as much a theory, and leaves us as much in the dark as other theories.

" Among the bodily particularities which mark this diſeaſe, may be obſerved the protruded, and oftentimes gliſtening eye, and a peculiar caſt of countenance which, however, cannot be deſcribed. In ſome, an appearance takes place which has not hitherto been noticed by authors. This is a relaxation of the integuments of the cranium, by

means of which they may be wrinkled, or rather gathered up by the hand to a conſiderable degree. It is generally moſt remarkable on the poſterior part of the ſcalp; as far as my enquiries have reached, it does not take place in the beginning of the diſeaſe, but after a raving paroxyſm of ſome continuance. It has been frequently accompanied with contraction of the iris*."

The general ſtate of bodily health in idiopathic madneſs, is various: for the moſt part the bodily powers are ſluggiſh and inactive; the pulſe is ſlow, the bowels are coſtive, and vomiting is excited with difficulty. Real maniacs ſeldom complain of great extremes of heat or cold—they bear hunger and thirſt without complaining—and in the ſelection of their food are indiſcriminating, often eating their excrement, and whatſoever falls in their way. In ſome maniacs, however, there is a tendency to fever, quick pulſe, florid countenance. Dr. Arnold has treated this part of the ſubject ſo minutely, and his opportunities of obſervation were ſo numerous, that I ſhall refer to his book for every

* Haſlam on Inſanity, p. 34.

further

further information on the different hallucinations and habits of maniacs. What has been already ſaid is ſufficient to characteriſe the appearances of madneſs, and to form a contraſt with ſome of the other diſorders or defects of the underſtanding.

Perſons attacked by fevers, or whoſe brains and vital organs are injured, in ſome ſtages of their diſorder grow delirious, or as it is ſometimes called phrenitic. In delirium, the whole chains of thought have little or no reference to external objects—The delirious dreams, though awake. His organs of ſenſe do not convey the impreſſions of external ſenſation, ſo vividly to the brain, as to overcome the internal motions of that organ, cauſed by fever or organic læſion. Hence the unconnectedneſs of his converſation, and its want of relation to the ſurrounding objects.

It has been the faſhion of late, to attribute the formation of ideas to certain motions of the organs of ſenſe, and undoubtedly to a very conſiderable extent, this is juſt. But in my opinion, the organs of ſenſe are only the primary agents—They are ſprings of ideas,

which are continually paſſing into the brain, the great reſervoir of thought. They convey, and they impreſs upon the brain, the images of things, which dwell there ſo long as the mind is ſound, and are called into action with greater or leſs facility in proportion to the force of attention, dependant upon ſome phyſical cauſe we do not well underſtand, at the moment of impreſſion. Thus, when I ſee a particular book, if I have received any great delight from its peruſal, or had my attention deeply fixed upon its contents, certain notions are likely to be impreſſed upon my mind. In health theſe notions being rightly aſſociated, will be called into action whenſoever the ſame ſtate of brain recurs which exiſted at the inſtant they were impreſſed. The ſame will take place in delirium; but as the ſtate of the brain continually varies from the impulſe of diſeaſe, there will, of courſe, be a rapid ſucceſſion of ideas according to the changes that take place in the brain. If the brain be circumſtanced as it was when the notion of the book was firſt impreſſed, this notion will recur, and probably be expreſſed; and ſo on, without any relation to external objects, or to the healthy aſſociations of the ſound mind.

Here

Here then is the diſtinction. In delirium there is an obvious bodily diſeaſe which occaſions a peculiar action of the brain: there is no one predominant idea, but a wild and incoherent jumble of ideas.

In madneſs, there is frequently no viſible bodily diſeaſe: there is always ſome predominant idea: external objects make nearly the ſame impreſſion as when the mind is whole, till the hallucination interferes, and deranges all the trains of thought with which it is intermixed.

From idiocy, madneſs is readily diſtinguiſhed. The idiot cannot reaſon, the madman reaſons falſely; the idiot acts from animal appetency, he has no will; the madman wills, but his reaſon being diſturbed, his actions are not ſuitable to the uſual relations of ſociety.

In appearance too, the diſcriminating marks are ſtriking. The delirious is fluſhed with fever, or ſhrunken with emaciation and debility; the madman ſtares wildly, ſometimes gaily, ſometimes gloomily; the idiot is pallid, and often deformed, his coun-

tenance unmeaning, and without illumination, gaping, drivelling, grinning.

From theſe characters, of the different ſpecies of mental defect or derangement, it will not be difficult to diſtinguiſh them. Indeed, madneſs holds ſo conſpicuous and elevated a ſtation above the reſt, that ſhe can never be miſtaken for them.

But it is a more difficult taſk to determine the exact boundaries of her reign—to determine when madneſs has paſſed away, or has intermitted to ſuch a degree as to conſtitute a lucid interval of reaſon ſufficient for carrying on, or executing the offices of the ſound underſtanding.

Melancholy perſons generally appear fit for ſociety—their inſanity being in its infancy, they are not totally incapable of acting rightly: though their minds begin to be darkened, they are not totally eclipſed. In the more ſevere and deſpairing degrees of melancholy, the ſame cannot be ſaid with juſtice, for as the mind is then occupied by the predominant idea, all its ratiocinations will probably be diſturbed. In the former caſe,

which

which may be termed hypochondriaciſm, the inſanity not being formed, there is for the moſt part a capacity for action; whereas in the latter, reaſon is entirely overthrown, ſo far as the more important affairs of life are concerned.

If the predominant idea interfere, in the moſt trivial tranſaction, and give it a wrong direction, there cannot be ſaid to be a lucid interval, in any caſe, in which the inſanity was before indiſputable. In ſome madmen, the hallucination does not recur frequently, and in the intervals of its recurrence, converſation is carried on ſo much in the uſual manner, and there are ſo many appearances of reaſon, that it may be even ſuſpected whether they be actually inſane. But let the hallucination be touched upon, then will the truth appear*. Volumes of facts illuſtrate

* See Mr. Erſkine's moſt admirable ſpeech on Hadfield's trial, and as the beſt illuſtration of the point in queſtion, that part of it: "Lunatics are alſo known, Gentlemen, and innumerable inſtances have occurred, in which they have proved themſelves ſubtle in the higheſt degree. The unfortunate priſoner, in chuſing me for his advocate, has not choſen one who is favourable to the general doctrine of lunacy; but, in his caſe, I have no doubt I ſhall be able to convince you, Gentlemen, by the evidence I ſhall bring forward, that he has for ſome time laboured under a ſettled derangement of intellect.

trate this point, which is more frequently obſerved to happen in confirmed madneſs, than in the firſt ſtages of derangement or melancholy.

intellect. I do not contend, that at the time the priſoner bought the piſtol he did not know what it was; he certainly did know what it was—but I ſay, that in buying it, or firing it, he had no malicious or miſchievous intention againſt the life of his Sovereign. I remember, Gentlemen, the caſe of a man who indicted the keeper of a mad-houſe at Hogſden, for impriſoning him; and in the courſe of the trial, though I endeavoured by every means in my power, by every queſtion I could put, to draw from him ſome proof of the real ſtate of his mind, yet ſuch was his ſubtlety, and ſuch his caution, that he fairly baffled me at every point. And it was only by Dr. Sims appearing in court that he diſcovered himſelf; for he no ſooner ſaw the doctor, than he addreſſed him as the Lord and Saviour of mankind. The keeper of the mad-houſe was therefore acquitted. But ſuch was the ſubtlety and perſeverance of this man, that, recollecting the doctor had one day confined him in his houſe in town, he again indicted him in London for the ſame offence; and ſo well did he remember what it was that loſt him his cauſe in Middleſex, that nothing could extort from him the ſame behaviour; and yet there was not the ſmalleſt doubt on the mind of any one who knew him, but that he was really and truly a lunatic.

"Gentlemen, in the time of that great and venerable judge, Lord Mansfield, I was applied to in order to attend the aſſizes at Cheſter, in a caſe of lunacy; and I waited on that highly revered character at his reſidence near town, to learn from him the particulars of a caſe which I underſtood had come before him for trial. From him I learned, that the man who was endeavoured to be proved a lunatic had abſolutely eluded, by his coolneſs and ſubtlety, every queſtion which tended to effect this purpoſe; and appeared as perfectly rational and collected as poſſible till Dr. Battie came into court, who aſked him what had become of the princeſs he had correſponded with in cherry-juice? He inſtantly forgot himſelf; replied it was very true; he had been confined in a caſtle with a very high tower, and denied the uſe of ink; on which he wrote to the princeſs in cherry-juice, threw the letter into the river, and it ſwam down the ſtream."

In

In melancholy of the ſevere and deſpairing kind, the mind is ſo conſtantly fixed upon its hallucination, that the inſanity can never be doubtful. In weak and capricious perſons the inſanity is always diſcoverable by unuſual manners and habits, by freaks and whims, and oddities. Such perſons oftentimes ſleep during the day, and ſit up during the night, ſelect the moſt ſingular veſtments and articles of food, and reverſe the general rules and cuſtoms of ſociety. In ſome reſpects, and upon ſome topics, ſuch perſons appear rational, as moſt maniacs do, but ſo long as they have an hallucination, whether it be more or leſs evident, they are not to be truſted in affairs, nor are they accountable for their actions. In all doubtful caſes, evidence ſhould be adduced of the habits and character of the individual previous to his madneſs, during it, and at the diſputed time. Theſe different ſtates ſhould be compared together, and if he be found to act as he did in health, if when the hallucinations of his inſanity are mentioned, he does not dwell upon them, does not aſſociate them wrongly, does not act improperly, does not ſtare wildly; if this ſtate be tried frequently, and be always found correſponding and uniform;

form; if he ſleep better, complain of wearineſs on taking exerciſe, and wiſh for food, then may it be determined ſafely, in a few weeks, that the madneſs has diſappeared.

It is neceſſary here to notice the opinions of lawyers on the ſubject of madneſs, and of what they term lucid intervals; and ſorry am I to obſerve, that the conſideration and mercy ſo generally characteriſtic of our laws, are on theſe topics not to be found. On the contrary, a principle ſeems to be adopted which religion, morality, and law have uſually kept in the back ground, though in human ſyſtems it cannot be entirely forgotten—that of reaſoning from the poſſibility of abuſe. In matters of property, it is the opinion of lawyers, that the lucid interval is only to be determined by a return of ſoundneſs and reaſon. If a man were evidently mad on Monday, and on Wedneſday, the law pronounces that there was no lucid interval on the intervening day. In criminal matters, the capacity for acting is determined not by the proximity of the paſt, or of the ſubſequent inſanity. If there are ſigns of reaſon at the moment of the commiſſion of a crime, more eſpecially of a heinous crime, the law judges

judges ſuch ſigns of reaſon to conſtitute a lucid interval*.

In ſupport of the firſt poſition, we have the Chancery deciſion of Lord Thurlow, who emphatically obſerved at the time, that to decide otherwiſe, "would be letting Bedlam looſe upon mankind." In ſupport of the ſecond, we have the venerable authority of Judge Hale†, and the comments upon his judgment, in the trials of Lord Ferrers, &c.

I truſt that the general doctrine of inſa-

* I hope the illuſtration I ſhall now adduce to prove that even the heads and luminaries of the law may ſometimes err in matter of benevolence, will not be deemed impertinent.—"A more tragical ſtory we have in the whole trial and examination of Mrs. Mary Hickes, and her daughter Elizabeth, only nine years of age, who were condemned the laſt aſſizes held at Huntingdon for witchcraft, and there executed on Saturday the 28th of July, 1716. With an account of the moſt ſurpriſing pieces of witchcraft they played whilſt under their diabolical contraſt, the like never heard of before: their behaviour with ſeveral divines who came to converſe with them whilſt under ſentence of death; and laſt dying ſpeeches and confeſſions at the place of execution." London, 12mo, 8 pages.—A ſubſtantial farmer apprehends his wife and favourite child, the latter for ſome ſilly illuſions practiſed on his weakneſs, the former for the antiquated folly of killing his neighbours in effigy: and Judge Wilmot ſuffers them to be hanged on their own confeſſion, four years after his wiſer brother had ventured his own life to ſave that of an old woman at Hertford.

Gough's Britiſh Topography, vol. i. p. 439. Huntingdonſhire.

† Hiſt. Placitorum Coronæ, c. iv.

nity

nity, laid down in the foregoing pages, is ſufficiently intelligible to every man in the ſmalleſt degree acquainted with the ſubject, to render a repetition no further neceſſary, than to explain ſome parts which may be miſrepreſented or miſtaken—for we cannot but ſuppoſe them at leaſt capable of being miſunderſtood, ſince the law of our country countenances two different interpretations of a fact, which being ever the ſame in its own nature, can have received two interpretations only from the want of knowledge, or the want of caution of thoſe who pretend to explain it. For how can we otherwiſe account for this ſtrange ſolœciſm, that the laws decree a man to be mad, and incapable of alienating property, who might be hanged for the deſtruction of the life of a fellow creature, becauſe he *appeared* compoſed and rational at the time, though confeſſedly inſane before and afterwards. Such a diſpenſation of law is ſo contrary to ſcience, ſuch an abominable outrage againſt ſociety, ſo high a treaſon againſt nature, that it ought inſtantly to be done away. There can be no compromiſe in ſuch a caſe—prejudices, fears, vague and arbitrary maxims of prudence, ought all to yield to the law of right, " that

effluence

effluence of the bright eſſence" of truth—the will of the Almighty.

Inſanity is a diſeaſe marked by certain ſymptoms. If a man be mad, it is only by obſervation and examination that his diſeaſe can be aſcertained; and of this, as of every other part of human knowledge, the ground work is experience. Madneſs has no lucid intervals, except we chooſe to denominate that calmneſs, and apparent indifference when the hallucination is not touched upon, a lucid interval. A man at any given moment is either mad or not—his brain and ſenſorial powers muſt either actuate him to the actions of the ſound mind or not. He may appear rational when he is not—he may converſe upon indifferent ſubjects with apparent reaſon one minute, and the next may ſtrangle you in a fit of frenzy. But can this be termed a lucid interval!

In fact, whilſt that ſtate of the brain, and ſenſorial powers, which conſtitutes the diſpoſition to inſanity, remains, there is no ſecurity. Every moment may produce the hallucination, and the conſequent appearances of madneſs, as they are exhibited by different

different habits and temperaments. The hallucination may not be ſtarted in the mind for ſeveral hours, or even days, and during this interval, reaſon may be preſumed by thoſe unaccuſtomed to maniacs to be reſtored. For it is only by the recurrence of the hallucination, and its aſſociation with the ſeveral trains of reaſoning, joined to a particular appearance of the countenance, and ſometimes, though not even generally to a certain ſtate of health, that madneſs is diſcoverable.

Some perſons imagine that inſanity never exiſts, without being marked by ſome frantic or furious action. Society would have been long ago in ruins, were this actually the caſe: for of the numberleſs tribe of madmen that has burthened the earth, hardly one in a million has diſcovered or ſullied his inſanity by atrocious actions.

It is in vain to urge "the difficulty of defining the indiviſible line that divides perfect or partial inſanity*"—that there will be no

* Judge Hale ſays—1. There is a partial inſanity of mind; and 2. a total inſanity.

"The former is either in reſpect to things, quoad hoc vel illud inſanire;

poſſibility of aſcertaining when madneſs exiſts, or does not exiſt, and conſequently that it may be made the plea for every atrocious action. In the preſent imperfect ſtate of our nature and our knowledge, the wiſeſt inſtitutions may be abuſed, and that great criminals may take advantage of abuſes, muſt be acknowledged and lamented, but ought ſeldom to be acted upon. For unleſs it be eſtabliſhed

inſanire; ſome perſons that have a competent uſe of reaſon in reſpect to ſome ſubjects, are yet under a particular dementia, in reſpect to ſome particular diſcourſes, ſubjects, or applications; or elſe it is particular in reſpect of degrees; and this is the condition of very many, eſpecially melancholy perſons, who for the moſt part diſcover their defect in exceſſive fears and griefs, and yet are not wholly deſtitute of the uſe of reaſon, and this partial inſanity ſeems not to excuſe them in the committing of any offence for its matter capital, for doubtleſs moſt perſons that are felons of themſelves, and others, are under a degree of partial inſanity, when they commit theſe offences: it is very difficult to define the indiviſible line that divides perfect and partial inſanity; but it muſt reſt upon circumſtances duly to be weighed and conſidered both by the judge and jury, leſt on the one ſide there be a kind of inhumanity towards the defects of human nature, and on the other ſide too great an indulgence given to great crimes: the beſt meaſure that I can think of is this—ſuch a perſon as labouring under melancholy diſtempers hath yet ordinarily as great underſtanding, as ordinarily a child of fourteen years hath, is ſuch a perſon as may be guilty of treaſon or felony.... Again, this accidental dementia, whether total or partial, is diſtinguiſhed into that which is permanent or fixed, and that which is interpolated, and by certain periods and viciſſitudes; the former is phreneſis or madneſs, the latter is that which is uſually called lunacy, for the moon hath a great influence in all diſeaſes of the brain, eſpecially in this kind of dementia; ſuch perſons commonly, in the full and change of the moon, eſpecially about the equinoxes and ſummer ſolſtice, are uſually in the height of their diſtemper; and therefore crimes committed by them in ſuch their diſtempers, are under the

as a rule of law, that it is more ſafe to puniſh every maniac, than to uſe coercion and confinement, the plea of inſanity ſhould be ſcrutiniſed moſt narrowly and profoundly, and whenſoever there are ſuch ſymptoms before, and ſoon after the commiſſion of any action of conſequence, as denote in the judgement of experienced men a derangement of reaſon, it ſhould be determined as the wiſeſt and moſt merciful opinion, that the action itſelf was committed during madneſs—a link in the chain of the accuſed's inſanity, which connects the derangement proved to have exiſted before it, with that, which is alſo proved to have exiſted after it. For in theſe caſes, it is neceſſary to have recourſe to a chain of evidence to do full and impartial juſtice, and avoid " any kind of inhumanity towards the defects of human nature."

ſame judgment as thoſe whereof we have before ſpoken, namely, according to the meaſure or degrees of their diſtemper; the perſon that is abſolutely mad for a day, killing a man in that diſtemper, is equally not guilty, as if he were mad without intermiſſion. But ſuch perſons as have their lucid intervals (which ordinarily happen between the full and change of the moon), in ſuch intervals have uſually at leaſt a competent uſe of reaſon, and crimes committed by them in theſe intervals are of the ſame nature, and ſubject to the ſame puniſhment, as if they had no ſuch deficiency, nay, the alienations and contracts made by them in ſuch intervals are obliging to their heirs and executors."

Hale's Hiſtoria Placitorum Coronæ, c. iv.

It

It is true, that the act of the accuſed for which he is tried, may be the firſt ouvert act of madneſs; the continuance of the inſanity afterwards ſhould then be brought into evidence. Sometimes an alteration in the ſtate of the brain may be brought about by the commiſſion of ſome heinous act, by a maniac, and that act may be the laſt, in which his inſanity appeared. In this caſe, as there can be no evidence of inſanity poſterior to the act, the evidence of the previous madneſs ſhould be well marked, and come up very cloſe to the moment of its commiſſion, "and all the circumſtances ſhould be duly weighed and conſidered, both by the judge and jury, leſt there be too great an indulgence given to great crimes."

To a certain extent, all great crimes may be ſaid to be committed in a moment of inſanity, without appealing to the maxim of the Stoics*, and without the aid of any topic of declamation†, I believe caſes may exiſt, in

* Stoici duplicem furorem dixerunt, alium inſipientiæ genus, quo omnem imprudentem inſanire probant: alium ex alienatione mentis, et corporis compaſſione.

Cœlii Aurelian. Tard. paſſ. lib. i. c. 5.

Vide D. Heinſii de Sat. Horat. lib. ii.

† Honourable C. Yorke's ſpeech on Lord Ferrers's trial.

which there is ſuch an obſcure diſeaſe of underſtanding*, as will not appear in common life, or to common obſervation, yet under the influence of which great crimes may be committed. But on this inſanity human agents are not competent to decide, and in ſuch caſes the law muſt take its courſe. Unleſs indeed in ſome future ſtage of the progreſſion of ſcience, the matter may be made ſo obvious, and brought into ſuch evidence, as entirely to clear up all doubts, and enable the law to decide otherwiſe. Of this ſtage of human knowledge, the dawn is at preſent ſo obſcure, that hope alone can tinge the

* Vir Suecus, mente ſanus, probus, bene moratus, inter populares ſatis commodus, media luce quadrimulum puerum, ante fores paternæ domus, palam in vico inter æquales colludentem corripit, cultroque in fauces adacto interimit. Ille comprehenſus et in judicium adductus, nec factum negavit, nec excuſavit nec facti pænam deprecatus eſt. Imo vero inquit, me mortem, commeritum eſſe ſcio, eamque ut a vobis impetrarem hac arte uſus ſum, cum probe norim vix tutiorem eſſe ullam ſalutis æternæ adipiſcendæ viam, quam cum ſenſibus integris corpore valido nec morbis debilitato, excedit anima, piis ad deum religioſorum hominum ſublevata precibus, eorumque conſiliis et adhortationibus, excitata et adjuta. Quod mortis genus ut per vos oppeterem, cum fieri non poſſe intelligerem, niſi aliquo delicto capitali admiſſo; leviſſimum id eſſe judicavi, quod a me perpetratum eſt, occiſo puero, nondum vitæ hujus corruptela infecto, parentibuſque egenis, et numeroſa prole onuſtis, erepto. Quibus dictis, capite damnatus, lætus ac renidens, ſacroſque hymnos pleno ore decantans, ſupplicio affectus eſt.

P. D. Huetii Comment. de rebus ad eum pertinentibus. Lib. ii. p. 110.

dark

dark clouds that hang over the future, with any of her golden hues.

It is a common prejudice that there is a temporary inſanity, admitting of lucid intervals, which is aggravated at particular lunar periods. This inſanity is termed lunacy; and I have obſerved in ſome trials of criminals, this term uſed by the judge, to ſignify partial inſanity, as diſtinguiſhed from the conſtant diſeaſe of the underſtanding, univerſally called madneſs. Lunacy, as a term expreſſing the influence of a certain planet on the diſeaſes of the mind, is a moſt ridiculous one. I do not aſſert that madneſs, and many other diſeaſes, are not aggravated at particular periods; but we certainly have no knowledge of any effect that the moon has upon the human body. On the term partial inſanity, I ſhall only obſerve further, that every madneſs characteriſed by one hallucination, may be termed ſo by ignorant and unexperienced men, for in theſe caſes, when the predominant idea is not touched upon, reaſon is apparently undiſturbed.

The cure of madmen, and the claims of ſociety for ſafety and protection, now remain

to be conſidered. There is no univerſal remedy for the diſeaſes of the underſtanding, any more than for the particular diſeaſes of the ſeveral organs of the body. The general circumſtances of each caſe muſt point out the plan of cure, and hellebore and indiſcriminate evacuation will often be forgotten or diſcarded. In ſanguine plethoric habits, when the madneſs is attended with fever, bleeding and other evacuations, with ſparing diet, will be requiſite. In meagre, pale, and debilitated maniacs, with ſmall pulſe, a tonic invigorating ſyſtem of medicine and diet will be as requiſite. In few inſtances do opium or ardent ſpirits contribute to the eaſe or ſleep of maniacs, and in far the greater number they inflame and infuriate*. Obſervation and good ſenſe muſt guide the experienced practitioner in his method of cure ſo far as medicine is concerned, and it muſt be confeſſed, that all the medicaments of Anticyra are oftentimes inefficacious—Both for the indivividual, and for ſociety, much more can generally be done by moral means, by controul, and coercion.

* The uſe of large doſes of digitalis in plethoric mania is of late aſſerted.

As the degrees of deviation from right reaſon take the wide circuit of all mental imperfection, it is evident, that there are an infinite number of inſanities, which with reſpect to ſociety may be conſidered ſo far harmleſs, as not to require confinement. We muſt therefore, in caſting up our knowledge of the whole ſubject, eſtimate all the circumſtances, and draw ſome general inference ſufficiently warranted as a rule of action.

Idiots and fatuous old perſons are incapable of acting from a want of knowledge of the different relations of things, from ſuch a deficiency of reaſon, as leaves the mind dark, with reſpect to the moſt common occurrences and actions of life. They cannot will.

Melancholy perſons, or thoſe in the inſipient ſtages of inſanity, having their minds fixed upon ſome painful idea, are rendered incapable of acting, when this idea interferes in their ratiocinations, and diverts them from their proper channel. In affairs of trifling import they may act properly, and are therefore not fit objects of confinement. They only require coercion when the gloomi-

neſs and deſpair of the predominant idea leads them to ſuicide, or which very rarely happens, to outrage upon others.

Among the numerous inſanities claſſed under the general term of madneſs, there is not one which does not require watchfulneſs and controul; many require coercion, and ſome few confinement. Controul is the leaſt ſevere of theſe methods of management; and conſiſts in the adoption of a fit regimen, and a conſtant guard over the maniac. It is by no means neceſſary in this ſtate, that he ſhould be always thwarted; much greater good may be generally done by kindneſs and compliance*.

When the maniac ſhews any ſigns of virulence or fury, then coercion becomes neceſſary, which conſiſts in ſuch puniſhment as a judicious and humane ſuperintendant may think it neceſſary to inflict: denial of exerciſe, food, indulgence, and conſtant controul. Every thing unuſual, or that has a tendency to injure the individual, ſuch as filthineſs, ſloth, too long lying in bed, eat-

* Quorundam diſcutiendæ triſtes cogitationes, &c. Celſus, lib. iii. c. 18.

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ing and drinking too much, or too little, too violent exercise, excessive study anger or lust, profusion in gifts and expences; indeed every thing excessive must be prevented, and the current of ideas turned as much as possible, into a channel different from that in which it has been accustomed to flow.

When from well-known traits of character, from attempts to do mischief to himself or others, the maniac may be suspected of harbouring evil intentions, or of committing actions hurtful to society, then confinement becomes necessary; which consists in such a restraint of the person of a maniac, as will prevent him from injuring any one. The means are obvious, and are necessarily severe, straight waistcoat, darkness, &c.

There are few cases, comparatively speaking, that require this latter mode of treatment. For though it is possible that the least suspicious maniacs may have sudden paroxysms of wildness and fury, yet cannot such exceptions to the general rule authorise the confinement of persons who were habitually mild and gentle previous to their insanity, and who during it shew no symptoms of

of virulence, and are therefore only to be dreaded, on account of the poſſibility of ſuch attacks. On the other hand, perſons of a ſanguine, ardent, iraſcible, revengeful temper, are always to be dreaded and ſuſpected, when they become mad, and on the ſlighteſt appearances of jealouſy or fury, ſhould be confined. There are ſome few inſtances of melancholy perſons committing atrocious actions, who before their inſanity were amiable in their diſpoſitions, and for the moſt part during its continuance were mild and tractable. In perſons the leaſt ſuſpected, and particularly when the countenance is marked with ferocity, on recalling to memory their hallucination, I ſhould not heſitate to adviſe a high degree of coercion, nearly approaching confinement.

In no caſe then ſhould the perſon of the maniac be confined, and detained from the public view, except when there is a great probability of his committing acts of violence or fury either on himſelf or others. The poſſibility of ſuch acts being committed, does not juſtify confinement; for it is poſſible that a paroxyſm of frenzy may ſieze the moſt benevolent and merciful of men. In all caſes

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we muſt be guided by the urgency of the ſymptoms, and thoſe appearances of furious madneſs ſhould not be obvious to one or two only, but to ſeveral well-informed profeſſional men, before any very harſh meaſures are put in execution.

In a moral and political view, the confinement of maniacs aſſumes another ſhape—or at leaſt their ſecluſion from the ſociety of young perſons. If, as I ſuſpect, the maniacal diſpoſition may be encreaſed, may be called into action, nay ſo far as our inſight into the phœnomena of cauſes can lead us, may be alſo generated by imitation, ſurely prudence cannot be too rigorous in precaution againſt ſo dreadful an interruption of human happineſs, and ſo humiliating a degradation of human dignity. To thinking beings, life can be no further valuable, than as the appendage and the aſſociate of reaſon, and poor indeed would be the benefit conferred by the one, if they who have the ſuperintendance of education, inſtead of protecting, nouriſhing, and invigorating, leave the other to the chance not merely of deſtruction, but far worſe, of withering and rotting

rotting away, an unſeemly and diſguſting ſpectacle to the reſt of the creation.

The laws have wiſely confided the controul of houſes for the reception of maniacs, in a certain degree, to phyſicians; but their powers are not ſufficiently ample, nor accurately defined. The qualifications of perſons who open houſes for the reception of maniacs, and of thoſe who are to judge of the propriety of confining maniacs, ſhould be aſcertained. All thoſe who have the lawful qualifications, ſhould be empowered to inſpect at all times the apartments in which maniacs are detained, and to examine their food, apparel, and treatment. A journal ſhould be kept in every mad-houſe, in which the name and ſymptoms of diſeaſe of each patient ſhall be inſerted, their diet, medicines, treatment, and the means, and the quantity of coercion.

By theſe means, the abuſes ſo much complained of muſt be diminiſhed; nor would it be in the power of wicked and intereſted men to outrage the rights and the feelings of nature, by detaining the innocent objects

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of avarice or ambition, and ſhutting them out from the enjoyment of their property, and the harmleſs amuſements of ſociety.

Thus then it appears, that melancholy, lunacy, inſanity, madneſs, are the ſame diſeaſe—a diſeaſe of the organs of the mind, often called into action by vehement paſſions, or by injuries of different organs of the body.

It diſcovers itſelf by a peculiar arrangement of the ideas of the diſeaſed perſon, and by a conſequent train of volitions not conſiſtent with the uſual offices of ſociety.

The moſt general and obvious appearance, is the aſſumption of a particular fact, which is continually aſſociated with the ſeveral tribes of ideas and reaſonings of the maniac. Hence the irrationality of maniacs—and their unfitneſs for conducting themſelves or others, from the probability of irrationality and abſurdity intervening in any judgment on any topic of human affairs.

Every affection of the human mind may be the ſubject of inſanity, or the hallucination of the maniac.

Madneſs

Madneſs is a diſeaſe of no particular temperament, but moſt frequently affects the adult.

Madneſs can only be deemed an hereditary diſeaſe, inſomuch, as children have a ſtructure ſimilar to that of their parents who have been mad, and as this peculiar organization is likely to be acted upon by the peculiar manners and habits of the parent in education.

Madneſs has no lucid intervals; a man is either inſane or not inſane at a particular moment: unleſs indeed we be allowed to term every period, in which the hallucination of the maniac does not appear, a lucid interval. But this would be moſt abſurd, for madneſs is a diſeaſe of the brain, and ſenſorial powers, and ſeldom diſcovers itſelf equally at all times. Madneſs is not always diſtinguiſhable from manner—for it aſſumes the form of the character, whatſoever that may be.

The countenance of maniacs is marked by a peculiar wild ſtare, not to be miſtaken by experienced perſons, generally mixed with a ſuſpicious,

ſuſpicious or timid, and ſometimes with a furious look. Their health is not always viſibly affected, though for the moſt part the fibres of maniacs, or their powers of motion, are leſs irritable or mobile, than in good health. Hence they are coſtive, and difficult to be purged or vomited. Their ſenſorial powers, in ſome meaſure, benumbed; hence they feel pain with leſs acuteneſs, and are capable of bearing great extremes of heat and cold, hunger and thirſt. Their pulſe is generally ſlower than common, when there is no irritation, nor diſorganization.

When it is determined that a man is mad, he ought to be ſuppoſed incapable of acting. He may perchance act wiſely, but reaſon being abſent, it is ſolely from accident if he does ſo. A maniac cannot commit crimes, and therefore he ought not to be amenable to human law for their commiſſion. He does not diſcriminate right and wrong.

All maniacs ſhould be controuled, but all do not require confinement. The neceſſity of confinement muſt be determined by the degree of fury, by the temper, and the habits of the maniac.

Finally,

Finally, maniacs ſhould never be entruſted with the management either of themſelves, or any other perſons, eſpecially the young. There is no faculty more familiar to us than that of imitation; it is the firſt exerciſed by the infant, and it grows with his growth. Maniacs therefore ſhould not be ſuffered to aſſociate with young perſons, who will be likely to imitate their actions. For by reiterated imitation, by ſlow yet certain ſteps, we acquire habits, which not only fix the moral character of man, but frequently produce the moſt pernicious and incorrigible diſeaſes, both of body and mind.

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